

EXHIBIT 9

1 DR. HUSSEIN HAMID HASSAN

2 UNITED STATES DISTRICT COURT

3 DISTRICT OF NEW YORK

4 03-MDL-1570 (GBD) ECF CASE

5 -----
6 In re Terrorist Attacks on September 11, 2001
7 -----

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12 Videotaped Deposition of DR. HUSSEIN HAMID HASSAN, Volume 3,
13 taken by AILSA WILLIAMS, Certified Court Reporter, held at
14 the offices of Jones Day LLP, London, UK, on 3 August, 2017
15 at 8:30 am
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23
24

25 Job No. 127594

1 DR. HUSSEIN HAMID HASSAN
 2 A P P E A R A N C E S:
 3 For the Plaintiff:
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 8 BY: SEAN CARTER

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 3 JONES DAY
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 6 BY: STEVEN COTTREAU
 7 RAYMOND JACKSON

12 ALSO PRESENT:
 13 JUAN MORILLO: QUINN EMANUEL
 14 COURT REPORTER: AILSA WILLIAMS
 15 VIDEOGRAPHER: SIMON ADDINSELL

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1 DR. HUSSEIN HAMID HASSAN
 2 THE VIDEOGRAPHER: This is the beginning
 3 of DVD one in volume 3 of the deposition of
 4 Dr. Hussein Hamid Hassan. This matter is in Re
 5 terrorist attacks on September 11, 2001. This is
 6 in the United States District Court, Southern
 7 District of New York. The case number is 03
 8 MDL1570 (GBD) ECF CASE.

9 Today's date is 3 August 2017 and the
 10 time is 8:40 am. The deposition is taking place
 11 at the offices of Jones Day in London.

12 The court reporter is Ailsa Williams,
 13 the videographer Simon Addinsell, both with TSG
 14 Reporting. Could counsel please introduce
 15 themselves and state who they are representing
 16 today, please.

17 MR. CARTER: Sean Carter,
 18 Cozen O'Connor, on behalf of plaintiffs.

19 MR. HAEFELE: Robert Haefele from Motley
 20 Rice on behalf of plaintiffs.

21 MR. COTTREAU: Stephen T. Cottreau, on
 22 behalf of Dubai Islamic Bank, and with me today
 23 are Ray Jackson, also of Jones Day, and Juan
 24 Morillo of Quinn Emanuel.

25 THE VIDEOGRAPHER: The witness has been

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1 DR. HUSSEIN HAMID HASSAN
 2 sworn in on this case. So are you happy with
 3 that?
 4 THE WITNESS: Dr. Hussein Hamid Hassan.
 5 THE VIDEOGRAPHER: You are on the
 6 record. It is 8:40. Please begin.
 7 DR. HUSSEIN HAMID HASSAN
 8 Having been previously sworn
 9 Testified as follows,
 10 EXAMINATION BY MR. CARTER:
 11 MR. CARTER: Good morning, Dr. Hassan.
 12 A. Good morning.
 13 Q. We are here today for the
 14 continuation of your testimony in this case. Do
 15 you understand that you remain under oath?
 16 A. Yes.
 17 Q. And pursuant to the oath you took
 18 the other day, you promise to tell the truth and
 19 the whole truth?
 20 A. Yes.
 21 Q. During your questioning by
 22 Mr. Cottreau yesterday, you provided some
 23 testimony concerning Islam.
 24 A. Yes.
 25 Q. And you were very adamant in that

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 2 submission to Allah, will, to Allah's will.
 3 Q. Submission to Allah's will being
 4 another way of saying peace?
 5 A. Yes.
 6 Q. And when we are talking about Islam,
 7 am I correct that there are actually different
 8 branches of Islam?
 9 A. Islam covers all aspects of life, of
 10 its followers.
 11 Q. I was asking a bit of a different
 12 question. Are there different branches of Islam?
 13 For instance, is there a Sunni Islam and then
 14 a separate branch called Shia Islam?
 15 A. Yes.
 16 Q. And within those different branches
 17 of Islam, do we also have different sects and
 18 schools of thought?
 19 A. Yes.
 20 Q. And within those different sects and
 21 within those different schools of thought, do we
 22 then have scholars who offer opinions concerning
 23 the proper interpretation of the Koran and the
 24 Sunnah?
 25 A. Yes.

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 2 testimony that Islam is a religion of peace. Do
 3 you recall that?
 4 A. Yes.
 5 Q. You also discussed a bit the problem
 6 of terrorism and the need to get to the root cause
 7 of that problem. Do you recall that?
 8 A. Yes.
 9 Q. Can we agree at the outset that with
 10 regard to those subjects we are talking about some
 11 complicated issues?
 12 A. Again?
 13 Q. Can we agree that with regard to
 14 those subjects we are talking about some
 15 complicated issues?
 16 A. Yes.
 17 Q. And let's take something like the
 18 word "Islam" itself, just to begin with. Do you
 19 recall yesterday you testified that the literal
 20 meaning of Islam is peace. Do you remember that?
 21 A. Yes.
 22 Q. Are there some interpreters who
 23 suggest that a more accurate interpretation is
 24 perhaps "submission to Allah"?
 25 A. It is the same, I mean peace and

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 2 Q. And there is not universal agreement
 3 among those scholars about the proper
 4 interpretation of the Koran and the Sunnah, is
 5 there?
 6 A. There are a lot of principles which
 7 are unanimously agreed by all kinds of schools of
 8 thoughts, we call it Ijma, unanimous agreed
 9 principles. Allah is one, prayer is compulsory
 10 obligation, zakat, fasting. There are many, many
 11 principles, Islamic principles which are common,
 12 agreed abroad by all scholars of all Muslim
 13 schools, and if one denies one of these basic
 14 fundamental principles, he is not to be considered
 15 a Muslim, means he goes out of Islam.
 16 Q. So, setting aside the areas where
 17 there is this universal agreement, in your view,
 18 there are matters as to which there is
 19 disagreement among scholars?
 20 A. Yes.
 21 Q. For instance, even with regard to
 22 something like the nature of the state of
 23 relations between Islam and the non-Islamic world,
 24 there might be some disagreement?
 25 A. If you go to the interpretation,

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some scholars may misunderstand, interpret wrongly the texts of the Koran and the Sunnah relating to this issue, the relation between Muslims and non-Muslims, but if you go by the majority of schools of thoughts, during the 14 centuries, they agree that the relation between Muslims and non-Muslims is based on brotherhood, and that sole protection of human rights are agreed between Muslims of all thoughts, of all schools of all sorts.

Q. But there are scholars who have a different view of that issue, are there not?

A. Yes, you may have.

Q. During testimony the other day, we discussed some of the work you have done with the Muslim World League and the Fiqh Council in Saudi Arabia. Do you recall that?

A. Yes.

Q. We also discussed that there is a website that your son-in-law created, that is essentially a bit of a biography of you. Is that correct?

A. Yes.

Q. I think you told me that the

DR. HUSSEIN HAMID HASSAN

materials on that website are accurate?

A. Yes.

Q. I am going to show you a document we are going to mark as Exhibit 16.

(Exhibit 16 marked for identification)

I will just ask you to look at that. It is a paper that we pulled from the website, Hussein Hassan?

A. Yes.

Q. I just ask if you are familiar with that and can identify it?

A. Yes, this is my paper.

Q. That is a paper that you authored?

A. Yes.

Q. What is the title of that paper?

A. This, I tried to explain the relation between Muslims and non-Muslims at the days of peace and at the days of war. And I presented different views of the scholars and their own arguments and their opinions. This is the content of the paper.

Q. And was this paper prepared for a conference held by the Muslim World League in May 2002?

A. Yes.

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Q. Was that conference held in Mecca, Saudi Arabia?

A. Yes.

Q. Did other scholars submit papers for that conference?

A. Yes, representatives of almost all Muslim countries.

Q. Did other scholars submit papers on this same subject?

A. Yes.

Q. I am going to mark as Exhibit 17 an English language translation of the paper that we received early this morning.

(Exhibit 17 marked for identification.)

I am going to ask you some questions about the paper, based on the English translation. Dr. Hassan, in the paper you author concerning the different views on the relationship between Islam and the non-Muslim world, you have a discussion in chapter 1 about the basis for the relationship between Muslims and others. I believe that begins on page 4. They are not numbered. You are just going to have to page to page 4.

MR. COTTREAU: You can feel free to use the Arabic, whatever you feel more comfortable

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with.

MR. CARTER: You have arrived at the page?

A. In the English version?

Q. In the English version.

A. Yes.

Q. Within that section of your paper, you state that:

"Some of the interpreters and commentators on the Haziz and Fiqh jurisprudence, both ancient and modern, see the relationship between Muslims and others as being a state of war. My opinion is to adhere to some recent writings on the international relationships in Islam. This opinion holds that Jihad is an obligation that remains in effect until the day of judgment. Muslims must engage in Jihad for the sake of Allah until the word of Allah is supreme and the word of the unbelievers is subservient. This occurs according to the capabilities of the Islamic state, since one is assigned according to their capability and according to its higher interest, according to those in authority. This means that the Islamic state needs no legal justification to wage war about that which serves its interests within its capabilities. The principle does not require evidence to justify war."

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2 Do you see that?

3 A. Yes.

4 Q. Are you presenting there the views
5 of certain scholars who have opined on the subject
6 of the nature of the relationship between Islam
7 and the non-Muslim world?

8 A. Yes.

9 Q. Based on what you wrote there, do
10 you agree that there are, unfortunately, some
11 scholars who believe that the nature of the
12 relationship between the Muslim world and the
13 non-Muslim world is a state of war?

14 A. Yes.

15 Q. And do you also agree that some of
16 those scholars have advocated violence and
17 aggression against non-Muslims based on their
18 interpretations?19 A. I don't know if they -- this is
20 theoretical. This is research. Practice is
21 different, if the scholars themselves are inviting
22 for this violation or not, but this is written
23 research. I quote their opinions but I am not
24 following their own actions or opinions. If they
25 are really practicing that in life, calling the

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2 others, inviting the others, I didn't know.

3 Q. Just as a matter of paying attention
4 to current events, are you aware whether there are
5 any Islamic scholars who have called for violence
6 against the United States?

7 A. No.

8 Q. Do you know whether there are any
9 Islamic scholars who have called for violence
10 against Jews?11 A. Before this preparation, I didn't
12 know.13 Q. Do you know whether any Islamic
14 scholars have sought to justify suicide bombings
15 based on their interpretations of Islam?

16 A. No, I didn't know before.

17 Q. Do you know whether some Islamic
18 scholars have sought to justify acts of aggression
19 against civilians in the name of Islam?

20 A. I didn't know.

21 Q. You have been an Islamic scholar for
22 almost the entirety of your life, correct?

23 A. Again, please.

24 Q. You have been an Islamic scholar for
25 almost the entirety of your life, correct?

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2 A. Again, please, reframe the question.

3 Q. Have you been an Islamic scholar for
4 many years?

5 A. Yes.

6 Q. As an Islamic scholar, have you
7 followed the writings and statements of other
8 Islamic scholars?9 A. Almost. Almost, not necessarily,
10 but I am reading all materials written about the
11 topic.12 Q. You don't recall ever having seen in
13 the media or anywhere else someone who claimed to
14 be an Islamic scholar calling for violence against
15 the United States?

16 A. No.

17 Q. You told Mr. Cottreau, during his
18 questioning of you, that you were familiar with
19 Alqaeda, from the media, correct?

20 A. Yes, from the media.

21 Q. From what you know about Alqaeda in
22 the media, you told him you thought it was
23 a terrorist organization, correct?

24 A. Correct.

25 Q. And you told him that you knew who

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2 Osama Bin Laden was, correct?

3 A. Yes.

4 Q. And you felt that Bin Laden was
5 a terrorist, correct?

6 A. Again?

7 Q. You also told Mr. Cottreau in your
8 testimony that you thought that Bin Laden was
9 a terrorist?

10 A. Who?

11 Q. You testified that Osama Bin Laden
12 was a terrorist?

13 A. Yes.

14 Q. Are you aware, from what you have
15 read in the media, that Alqaeda was responsible
16 for the September 11 attacks?

17 A. Yes.

18 Q. Are you aware from what you have
19 read in the media that Alqaeda was responsible for
20 the bombings in 1998 of the US embassies in Kenya
21 and Tanzania?

22 A. Yes, from the media.

23 Q. Do you happen to know whether
24 Alqaeda seeks to justify its acts of violence,
25 based on teachings of Islamic scholars?

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 2 A. No, I didn't know.
 3 Q. Do you know whether Alqaeda claims
 4 itself to be an Islamic organization?
 5 A. Again?
 6 Q. Do you know whether Alqaeda claims
 7 itself to be an Islamic organization?
 8 A. Yes, from media, I came to know they
 9 claim.
 10 Q. But you are unaware that Alqaeda has
 11 sought to justify its actions in the name of
 12 Islam?
 13 A. I didn't know.
 14 Q. Are you familiar from what you have
 15 heard in the media of an entity called "The 9/11
 16 Commission"?
 17 A. Again?
 18 Q. Do you know what The 9/11 Commission
 19 was?
 20 A. No.
 21 Q. You are unaware of a US
 22 investigation into the September 11 attacks called
 23 The 9/11 Commission?
 24 A. No.
 25 Q. I just want to mark a document as

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 2 Exhibit 18.
 3 (Exhibit 18 marked for identification)
 4 Dr. Hassan, the document I have marked as
 5 Exhibit 18 is a page from a report that was produced by
 6 Dubai Islamic Bank in discovery, and the report was authored
 7 by an entity called The 9/11 Commission, which was a US
 8 Government appointed commission to investigate the root
 9 causes of the September 11 attacks and related issues. It
 10 was produced by Dubai Islamic Bank at Bates DIB -- this page
 11 was produced at DIB000380. I would like to draw your
 12 attention about midway down the page. There is a paragraph
 13 that says:
 14 "As we mentioned in chapter 2, Osama Bin
 15 Laden, and other Islamist terrorist leaders, draw on
 16 a long tradition of extreme intolerance within one
 17 stream of Islam, (a minority tradition), from at least
 18 Ibn Taimiyyah through the founders of Wahhabism,
 19 through the Muslim brotherhood, to Sayyid Qutb. That
 20 stream is motivated by religion and does not
 21 distinguish politics from religion, thus distorting
 22 both."
 23 Do you see that language?
 24 A. Yes.
 25 Q. Have you ever received or heard

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 2 information indicating that Osama Bin Laden
 3 justified his actions based on views expressed by
 4 scholars like Ibn Taimiyyah or Sayyid Qutb?
 5 A. I haven't got this information, just
 6 before that.
 7 Q. Are you familiar with a scholar of
 8 Islam named Ibn Taimiyyah?
 9 A. Yes.
 10 Q. In fact, I think you cite him
 11 a number of times in your paper that you submitted
 12 to the Muslim World League?
 13 A. He is a great scholar.
 14 Q. Do you view him to be a moderate?
 15 A. I think, in my opinion, he is
 16 moderate compared with those who are calling for
 17 violence. He never in his writings called --
 18 invited for violence, to my knowledge.
 19 Q. To your knowledge, did he ever
 20 express any views that could be perceived as
 21 intolerant to non-Muslims?
 22 A. No.
 23 Q. Are you familiar with Sayyid Qutb?
 24 A. Again? The name again?
 25 Q. I apologize, my pronunciation of

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 2 Arabic names is not very good.
 3 A. No, I am sorry, because my hearing.
 4 If I am asking you to repeat, forgive me.
 5 Q. Are you familiar with a scholar of
 6 Islam named Sayyid Qutb?
 7 A. Yes, from media.
 8 Q. Is he Egyptian?
 9 A. He is Egyptian.
 10 Q. Was he a prominent scholar during
 11 your lifetime?
 12 A. No, he was not.
 13 Q. Was he before your lifetime?
 14 A. No, he was not.
 15 Q. You don't recall having read any of
 16 his writings?
 17 A. No, I didn't.
 18 Q. You mentioned that you were aware of
 19 the Alqaeda organization. Are you also aware of
 20 an organization called Hamas?
 21 A. Yes, from media.
 22 Q. Do you believe from what you know
 23 about Hamas from the media that it is a terrorist
 24 organization?
 25 A. I believe it.

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2 Q. And from what you know in the media,
3 does Hamas engage in acts of violence?

4 A. Yes, from media also.

5 Q. Does Hamas, from what you know in
6 the media, seek to justify its actions in the name
7 of Islam?

8 A. No. They never justify. All these
9 terrorist organizations they just go and do and
10 say "we are for responsible for that". They never
11 give base or declaration why they have done it.
12 They are doing it like that.

13 Q. So in your view Hamasa has not
14 sought to justify its actions based in some
15 interpretation of Islam?

16 A. No, I haven't seen. I haven't read
17 that they are justifying.

18 Q. Are you familiar with an
19 organization called Hezbollah?

20 A. Yes.

21 Q. Do you believe, based on and what
22 you know about Hezbollah that Hezbollah is
23 a terrorist organization?

24 A. I believe it.

25 Q. Does Hezbollah, to your knowledge,

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2 engage in acts of violence?

3 A. Yes, I believe it.

4 Q. Does Hezbollah claim itself to be an
5 Islamic organization in nature?

6 A. They claim to be Shia Muslims. They
7 claim to be Shia Muslims, but I can't combine
8 Islam with violence. This is my own opinion. To
9 combine Islam with violence, with terrorists, it
10 is impossible.

11 Q. Just to unpack that a little,
12 Dr. Hassan, I am not asking whether you agree with
13 these organizations. Rather, I am asking if you
14 are aware that there are organizations that engage
15 in terrorism and violence and claim to be
16 justified in doing so based in some interpretation
17 of Islam?

18 A. What I can say, I came to know from
19 media that they are committing violence, but I am
20 not aware if they are justifying -- giving
21 evidences from shariah, from Islam, justifying
22 this evils of terrorism.

23 Q. Have you ever given any views about
24 the activities of Hezbollah?

25 A. Never.

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2 Q. Do you know an organization called
3 Islam Online?

4 A. No.

5 Q. Do you recall ever having been
6 interviewed by an organization called Islam
7 Online?

8 A. No, I don't remember.

9 Q. Are you associated with an entity
10 called the Association Of Muslim Jurists of
11 America?

12 A. Yes.

13 Q. Are you the Chair of that
14 organization?

15 A. Yes.

16 (Exhibit 19 marked for identification)

17 Q. Dr. Hassan, we have just marked as
18 Exhibit 19 an article from a website, Islam
19 Online.net, which I understand is titled "Muslim
20 Jurists of America Support for Resistance
21 Necessity", which I understand to be an account of
22 an interview conducted by that organization of
23 individuals affiliated with the Assembly of Muslim
24 Jurists of America, and it includes what appears
25 to be statements from an interview of you, or at

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2 least what they are purporting to be. I have
3 marked as Exhibit 20 an English language
4 translation of that document.

5 (Exhibit 20 marked for identification)

6 MR. COTTREAU: Just one question for
7 you. Did you produce this to Dubai Islamic Bank
8 as part of your production to us?

9 MR. CARTER: My understanding is that it
10 was sent to you in the package of materials Scott
11 sent to you before we came here. It was part of
12 the material that we found in preparation for the
13 deposition.

14 MR. COTTREAU: I don't believe that we
15 got this document in advance.

16 MR. CARTER: I apologize, Steve. We did
17 produce it to you and I am now seeing that it is
18 at FED-PEC 0233091.

19 MR. COTTREAU: I think most documents
20 that you have produced to Dubai Islamic Bank as
21 part of the litigation have a different Bates
22 number, including "DIB" in the production.

23 MR. HAEFELE: That means it was produced
24 to everybody. The "FED-PEC" would have been
25 produced to all defendants.

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 2 MR. COTTREAU: Okay. I will look at the
 3 issue, thank you.
 4 MR. CARTER: Have you had a chance to
 5 read that document now?
 6 A. These documents I haven't seen
 7 before, of course.
 8 Q. Let me ask you a question. Were you
 9 the Chair of the Assembly of Muslim Jurists of
 10 America in 2006?
 11 A. 2000?
 12 Q. 2006?
 13 A. Yes.
 14 Q. Do you know an individual named
 15 Dr. Wahbah Al Zoheily?
 16 A. Yes.
 17 Q. Was he the second deputy of the
 18 Assembly of Muslim Jurists of America in 2006?
 19 A. Yes.
 20 Q. Do you recall, now having read that
 21 document, giving an interview in 2006 on the issue
 22 of the Lebanese resistance?
 23 A. Again, the question?
 24 Q. Do you recall having now read that
 25 document --

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 2 A. Yes.
 3 Q. -- having given an interview in 2006
 4 on the issue of the Lebanese resistance?
 5 A. No.
 6 Q. Do you recall ever having given an
 7 interview on the issue of the Lebanese resistance?
 8 A. I have never given.
 9 Q. The article purports to quote you as
 10 having stated to this outlet that the entire
 11 Islamic ummah and all Arabs and free men in the
 12 world should push back against aggression and be
 13 united in solidarity for the victory of the
 14 Lebanese and Palestinians. The messenger, peace
 15 be upon him, worked hand in hand with the infidels
 16 and the Jews to demand rights from the oppressors.
 17 We in the ummah believe we are advocates for truth
 18 and justice, and we defend the vulnerable and
 19 every oppressor should be held accountable."
 20 Do you see that?
 21 A. Yes, I have seen it but I have never
 22 given it to this reporter.
 23 Q. Would you agree that the nature of
 24 that statement is political?
 25 A. Is?

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 2 Q. Political?
 3 A. The reporter, it is media reporting.
 4 It is smell of political, political opinions, but
 5 I have never given this, such views to this --
 6 I don't know what paper or what newspaper, I don't
 7 know, because I am not -- always, all my life,
 8 when I became the Chairman of this Assembly of
 9 Muslim Jurists of the United States, I have made
 10 declaration to determine the relation between
 11 Muslims and non-Muslims on brotherhood basis, and
 12 in all terrorist evils I -- we have issued
 13 a declaration to condemn the terrorist action acts
 14 in France, in Canada, in Africa, everywhere.
 15 I have this on our side, on our record. We
 16 condemn all kinds of violation, terrorism, and we
 17 issue a declaration clear. These ideas, I am
 18 not -- I am sure that I have never given such
 19 statements in a newspaper.
 20 MR. HAEFELE: Move to strike as
 21 non-responsive.
 22 MR. CARTER: Dr. Hassan, you do agree,
 23 though, at the time the interview reported in this
 24 document was alleged to have occurred, in July,
 25 2006, that you were the Chair of the Assembly of

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 2 Muslim Jurists of America, correct?
 3 A. Yes.
 4 Q. You also agree that Dr. Wahbah Al
 5 Zoheily, who is identified in this article as also
 6 having been interviewed and identified as the
 7 second deputy of the Assembly of Muslim Jurists,
 8 was in fact the second deputy of the Assembly of
 9 Muslim Jurists at that time?
 10 A. Yes.
 11 Q. At the bottom of the first page of
 12 the article --
 13 A. My article?
 14 Q. No, the news article --
 15 A. Second page?
 16 Q. The bottom of the first page.
 17 A. Bottom of the first page, yes.
 18 Q. There is a discussion relating to
 19 Hezbollah, and the article states:
 20 "On the other hand, the Jurists reject fatwas
 21 that call for not supporting Hezbollah. Hassan thinks
 22 'issuing fatwas on the impermissibility of supporting
 23 Hezbollah is 'fitna', by which I mean 'dissension' and
 24 'division'.
 25 Do you deny ever having given that quote --

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A. I deny all, even to give such statements to any newspaper. I have never done it, because I have issued declaration condemning violence, terrorists, in all occasions through the history of this Assembly of Muslim Jurists of United States.

Q. Are you familiar with the organization known as ISIS or Isil or Daesh?

A. Again?

Q. Are you familiar with the organization that is called ISIS or sometimes Isil or Daesh.

A. ISIS?

Q. Yes.

A. ISIS, from media, this Daesh, from media everyone in the world knows about Daesh. We issued a long declaration of 3 pages to defeat the Daesh basis related to Islam, that they are not Muslims, and what they say that is taking the ideology from Islam, this is wrong, and we said that military action is not sufficient, although it is needed, but the family, the media, the governments should deal with this Daesh, because they spoiled the minds, they washed the brains of

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"our argument from Islam is one, two, three, four" as I researched, but it seems that they want to establish Islamic state for Iraq and Syria, Islamic. I say they are not Islam. They are not Muslims. And therefore, to attach themselves to Islam is not correct. But I haven't gone into details. That is why I am saying -- when I know from media that the terrorist organizations, they are not, when they declare they are responsible for some terrorist act, they are not making in the media, because this is Islamic, this verse of the Koran, this is the tradition of the prophet. They never did it. And even Daesh, they never did it. They never say: "We are responsible for that because Koran says, Haziz says, this, this and this", like research for the -- but they consider themselves as Muslims, they want to establish an Islamic state. Then we say: "No, they are not. They are killing civilians, they are violating, and this is against Islam." That is why they are not Muslims.

Q. Do you know an individual who was at least for a certain time the head of Daesh called Abu Bakr al Baghdadi? Have you heard that name in

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the young people of the world, west and east, Muslims and non-Muslims.

Q. Given the issuance of that statement, I take it that you were then in fact aware that Daesh justified its acts of violence based on interpretations of Islam?

A. Yes.

Q. Because I think -- maybe I am wrong -- but earlier I thought you told me that you were not really familiar with any organizations that were justifying violence in the name of Islam?

MR. COTTREAU: Objection, mischaracterizes prior testimony.

A. No, what I mean -- when you asked me about Daesh, I said we have issued this declaration to defeat, to say -- make it clear that they are not, as I said, they are not Muslims. If they believe to start to establish Islamic state, they are not Muslims. What they are saying, to establish Islamic state, they have nothing to do with Islam, with Islamic state. They have no basis of that. But in details, I don't know that Daesh or others, they are saying

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the media?

A. Yes, I heard in the media also.

Q. Do you happen to know whether Abu Bakr al Baghdadi has a PhD in Islamic studies?

A. I don't know.

Q. Do you know from the media whether Abu Bakr al Baghdadi presented himself as an Islamic scholar?

A. No, I didn't know also.

Q. Do you know from the media whether Abu Bakr al Baghdadi ever gave sermons seeking to justify what ISIS was doing in the name of Islam?

A. No, I have not read any statement from that man, al Baghdadi, but I heard his name from media. Some people even doubt that there is such a name exists, even. This is what I heard, but I believe there is such a name exists.

Q. Based on the discussion we have just had, can we agree that there are, in fact, terrorist organization which claim to be Islamic in nature and which claim to justify their actions in the name of Islam?

A. Yes.

Q. So, unfortunately, there are people

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2 who disagree with the testimony you gave
3 concerning whether the state of affairs between
4 Islam and the rest of the world is one of peace?

5 A. Again?

6 Q. There are people who disagree with
7 some of the views that you expressed yesterday,
8 concerning the nature of the relationship between
9 Islam and non-Muslims being one of peace?

10 A. Of course, if some people are
11 expressing their opinions, it is their right to
12 express it. But from my own paper, it is clear
13 evidence, the relation, I said brotherhood,
14 relation of Muslims and non-Muslims, and
15 I narrated evidences from Koran and Sunnah, and
16 I am sure this is what I believe it. I said my
17 opinion. I declare it in front of the
18 representatives of scholars from all over the
19 Muslim world in Mecca, and they agreed with it.
20 They said the opinion I am giving -- and it was
21 all agreed by Muslims who attend this conference.

22 Q. And the testimony you gave yesterday
23 on this subject was based on your opinion, based
24 on your scholarship?

25 A. Yes.

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2 Q. It was not a statement of
3 a universally held view by every Muslim scholar?

4 A. Again?

5 Q. It wasn't a statement of some
6 universally held view of every Muslim scholar?

7 A. Until now, majority. There are some
8 organizations, the Islamic Academy, it has
9 majority of Muslim scholars, but not -- all Muslim
10 scholars of the world, until now we don't have
11 such organization, until today.

12 Q. In response to a question
13 Mr. Cottreau asked you yesterday, you also I think
14 testified that Islam doesn't differentiate between
15 men and women?

16 A. Yes, of course.

17 Q. When we spoke the other day you
18 testified that you had lived in Saudi Arabia for
19 a period when you were working at the university
20 in Mecca, correct?

21 A. Yes.

22 Q. Based on that, and some of your
23 other life experiences, are you familiar with the
24 country of Saudi Arabia?

25 A. Yes, I am.

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2 Q. And is Saudi Arabia an Islamic
3 country?

4 A. Supposed to be like that.

5 Q. Does it purport to base its laws and
6 system of governance on shariah?

7 A. Supposed to be like that.

8 Q. Are woman permitted to drive in
9 Saudi Arabia?

10 A. For a long time, I think until now,
11 not allowed.

12 Q. Does Saudi Arabia justify that
13 disparate treatment of men and women on its view
14 of Islam?

15 A. No, no, never, never. Islam does
16 not differentiate. It has nothing to do with
17 Islam at all. To drive, a man, a woman, it is not
18 like -- this is our habits, and how you say,
19 customs like that has nothing to do with Islam at
20 all.

21 Q. You are unaware of any Saudi
22 religious scholars having issued views that
23 allowing women to drive would be forbidden by
24 Islam?

25 A. No, I don't know.

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2 Q. Are men allowed to have more than
3 one wife in Saudi Arabia?

4 A. Yes.

5 Q. Are women allow to have more than
6 one husband?

7 A. No, of course. How it comes? This
8 never happened in the world.

9 Q. Is that treating men and women
10 differently?

11 A. I mean, excuse me, there is
12 differences between a religion and the follower of
13 this religion. Religion is a religion revealed
14 from God. But followers sometimes, some of them,
15 extremists, misunderstand, misuse even religion.
16 And it is not an evidence against the religion
17 that some followers are misusing, misunderstanding
18 this. Like this woman driving a car. How can you
19 say Allah said woman is not allowed to drive
20 a car? It is impossible.

21 Q. I think this is getting to the heart
22 of the matter. There are extremists?

23 A. Yes, there are, in all religions,
24 yes.

25 Q. And unfortunately some of those

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2 extremists have supporters?

3 A. I think so, I think so, that there
4 are extremists who are supporting extremists, but
5 all of them they are extremists, but some leaders
6 trying to wash brains of the others, and some just
7 are following blindly, executing and permitting
8 what the others ask them to do. How do you
9 imagine that someone is killing himself, bombing
10 himself, to kill civilians and innocent people?
11 What for? Unless he is a mental case.

12 Q. Mr. Cottreau asked you a few
13 questions yesterday about two individuals, Ali
14 Muhyiddin Al Qaradaghi and Ajeel Jaseem Nashmi.
15 Do you recall that?

16 A. Yes.

17 Q. Did both of those individuals serve
18 at one time with you on Dubai Islamic Bank's
19 Shariah Board?

20 A. Yes.

21 Q. I know you testified to Mr. Cottreau
22 that during the time you served alongside them you
23 were unaware of any extremist or violent
24 proclamations they had made, correct?

25 A. Yes.

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2 Q. As you sit here today, are you aware
3 of any proclamations that they have made that you
4 would regard to be extremist or violent in nature?

5 A. Again?

6 Q. As you are sitting here today, are
7 you aware of any proclamations by those two
8 individuals that you would regard as extremist or
9 violent in nature?

10 A. Just, I want to make it clear,
11 I don't see any documents, any information before
12 this, before this preparation, they expressed for
13 violence. I didn't know. Had it been brought to
14 my notice, while they were serving with me,
15 I could have taken action. I could have
16 instructed the management to dismiss them and to
17 report to the concerned authorities, even to the
18 Government. I didn't know at all.

19 Q. Based on what you know now, do you
20 believe that they ever should have been appointed
21 to the DIB Shariah Board?

22 A. Had I known, I should have --
23 I would have asked the appointing authority to
24 dismiss them.

25 Q. And is that because you now

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2 understand that they have issued proclamations of
3 a violent nature?

4 A. No, I didn't know. How I know?
5 Until now I didn't know.

6 Q. No. Is the reason you are saying
7 you would have asked to have them removed based on
8 what you know today?

9 A. Yes, had.

10 Q. And what you know today --

11 A. Yes.

12 Q. -- is that they did in fact issue
13 proclamations of a violent nature?

14 A. This act, if it proved to be they
15 have said it, yes they deserve to be dismissed
16 from the membership of the Shariah Board.

17 Q. What do you understand they said or
18 might have said that warranted their dismissal?

19 A. Again?

20 Q. What do you now understand that they
21 might have said that would have warranted their
22 dismissal?

23 A. Again?

24 Q. What were the kinds of things that
25 you have now heard that they said that would have

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2 caused you to ask for them to be dismissed, if you
3 had known about it?

4 A. Yes.

5 Q. What kinds of things did they say?

6 A. They issued articles, articles that
7 what I came to know from here, they issued an
8 article encouraging one to bomb himself, and to
9 assist terrorist organization. That is what
10 I came to know from this preparation, now, after
11 I have seen their articles.

12 Q. Do you remember during what years Al
13 Qaradaghi served alongside with you on the Shariah
14 Board?

15 A. 1998. As I recall, 1998.

16 Q. Do you recall when he was dismissed
17 or left the Board?

18 A. I am not sure about the date, but
19 maybe he served some time, maybe 6 years, 5 or 6,
20 8 years, something. My memory for dates is not
21 helping me.

22 Q. What about Nashmi? Do you recall
23 when he was appointed to the board?

24 A. I can recollect that, after 2002/03,
25 almost.

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2 Q. So am I correct that Qaradaghi
3 continued to serve on the board after
4 the September 11 attacks?

5 A. Yes.

6 Q. And am I also correct that Qaradaghi
7 continued to serve on the Shariah Board for
8 a number of years after the 1999 New York Times
9 article, including information alleging that DIB
10 had supported Bin Laden?

11 A. Which? My article?

12 Q. I am not referring to your article,
13 Dr. Hassan, sorry. During your testimony
14 yesterday with Mr. Cottreau, and two days ago with
15 me, we discussed the existence of a July 1999
16 article in the New York Times?

17 A. Yes.

18 Q. And in that article there is
19 information indicating or alleging that Dubai
20 Islamic Bank had provided assistance to Osama Bin
21 Laden. Do you remember that?

22 A. Yes, I remember.

23 Q. And that article was published in
24 1999?

25 A. Uh-huh, yes.

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2 I believe they are doing. I don't believe that
3 the Board of Directors has appointed one knowingly
4 that he is supporting terrorists. I do not
5 believe it at all. Because normally, in all
6 organizations, we may appoint someone but we
7 didn't know that he has something in his heart,
8 and he can express some views supporting
9 terrorists, but of course I would advise the Dubai
10 Islamic Bank for sure now to be very careful, to
11 make more due diligence when appointing someone in
12 the Shariah Board or any employee, because this is
13 Islamic bank. One condition for any employee, he
14 should be a Muslim. Islam is against terrorists
15 supporting even expressing the opinion to support
16 terrorism.

17 Q. Am I correct in understanding that
18 you have in fact now had the benefit of reading
19 some of the violent proclamations that were made
20 by Qaradaghi and Nashmi?

21 A. Of course, had it been correct, and
22 they have already said it, then I got very good
23 benefit for future to instruct the bank, to advise
24 the bank to be careful, as I said.

25 Q. I am asking a slightly different

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2 Q. Am I correct then, that
3 Dr. Qaradaghi served on the Shariah Board for
4 quite a number of years after that article was
5 published, in 1999?

6 A. Yes.

7 Q. Am I correct that Nashmi was
8 appointed in the first instance to DIB Shariah
9 Board after the September 11 attacks?

10 A. Yes.

11 Q. And was Nashmi then also appointed
12 to DIB Shariah Board a number of years after the
13 publication of the 1999 New York Times article?

14 A. I suggest.

15 Q. Based on the information you have
16 now received about the views that were expressed
17 by Dr. Qaradaghi and Nashmi, what steps have you
18 taken to make sure that Dubai Islamic Bank never
19 again appoints someone with views of that nature
20 to the Shariah Board?

21 A. After the information, I may advise
22 the Board of Directors of the Bank, which has
23 appointing authority to do due diligence to make
24 sure when selecting any member of the Shariah
25 Board, and other employees of the bank, which

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2 question.

3 A. Yes.

4 Q. Have you now had a chance to see and
5 read some of the violent proclamations that have
6 been made by Qaradaghi and Nashmi?

7 A. Yes, I have seen it, but I don't
8 know if they have issued these opinions or not.
9 This is not my -- I have not investigated. I have
10 not established this. Only Allah knows. All the
11 investigations should be done, just to make sure
12 that they have said it, they have written it.

13 Q. How long ago did you receive the
14 information about the violent proclamations that
15 Qaradaghi and Nashmi have made?

16 A. No, I haven't, only when we come to
17 preparation of this deposition. Before that
18 I didn't know.

19 Q. But how long ago did that happen?

20 A. How long?

21 Q. Yes. How long ago did you come to
22 receive that information, in connection with
23 preparation for the deposition?

24 A. One week back, yes.

25 Q. In the intervening week, have you

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2 called anyone at Dubai Islamic Bank to raise
3 concerns about the procedures that are being used
4 to evaluate candidates for the Shariah Board?

5 A. No. I am here for this deposition.

6 If in preparation I came to know something, I have
7 been shown some documents, I am not establishing
8 anything to tell the Dubai Islamic Bank. And they
9 are not there anymore. I mean there is no urgency
10 that I should tell Dubai Islamic Bank to remove
11 them. They are not there anymore. They have
12 resigned a long time ago.

13 Q. In the last several years, are you
14 aware of Dubai Islamic Bank implementing any new
15 procedures for evaluating and conducting due
16 diligence relating to potential candidates for the
17 Shariah Board?

18 A. No.

19 Q. Do you have an understanding at all
20 of the process that they are using to evaluate
21 candidates for the Shariah Board?

22 A. No, I didn't know.

23 Q. Do you have any understanding of the
24 process that they were using back in 1998?

25 A. No, I didn't either.

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2 bank?

3 A. Yes.

4 Q. I think we marked that document as
5 Exhibit 5. Can you take a look at Exhibit 5 for
6 a moment for me. In particular, Dr. Hassan,
7 I would like to direct your attention to articles
8 77 and 78.

9 A. Yes.

10 Q. Is Article 77 the provision that
11 provides that the Board of Directors is
12 responsible for appointing the Shariah Board?

13 A. Yes.

14 Q. And Article 78 says that:

15 "Members of the Fatwa and Shariah Supervisory
16 Board shall be elected from scholars specialized in
17 Islamic Jurisprudence in general, and financial
18 transactions in particular, preferably having knowledge
19 of economic, legal and banking systems."

20 Do you see that?

21 A. Yes.

22 Q. Is that your correct understanding
23 of the baseline qualifications that a member of
24 the Board should have?

25 A. Yes.

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2 MR. COTTREAU: Can we take a break?

3 MR. CARTER: Sure.

4 THE VIDEOGRAPHER: Going off the record
5 at 9:37.

6 (A short break).

7 THE VIDEOGRAPHER: Back on the record at
8 9:53.

9 MR. CARTER: Dr. Hassan, before we took
10 a short break, we were talking about the selection
11 of individuals to serve on the Shariah Board. Do
12 you recall that?

13 A. Yes.

14 Q. Am I correct that it is the
15 responsibility of the Board of Directors to elect
16 members to the Shariah Board?

17 A. Correct.

18 Q. We spoke a couple of days ago,
19 during the first day of your testimony, about the
20 Royal Decree and Articles of Association for Dubai
21 Islamic Bank. Do you recall that?

22 A. Yes.

23 Q. If I remember correctly, you said
24 you had familiarized yourself with the provisions
25 relating to the Shariah Board when you joined the

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2 Q. Given that provision, do you agree
3 that the Board of Directors of Dubai Islamic Bank
4 should be looking for individuals with specialized
5 knowledge of Islamic jurisprudence in general?

6 A. According to the ordinance, yes,
7 they should.

8 Q. So they should not be concerned
9 solely with someone's understanding of finance and
10 banking, but looking more broadly to whether or
11 not they are credible scholars on Islamic
12 jurisprudence in general, correct?

13 A. Yes. The case that no one will be
14 specialized in economics or in banking
15 transactions, unless he is a scholar of the
16 general Islamic jurisprudence, by nature, because
17 he should study basics, fairness -- this is
18 general, common Islamic jurisprudence. And after
19 that he is specialized in one branch of that.
20 Means for any scholar to be specialized in
21 transactions, law, for example, it is after he
22 passed the general education of the Islamic
23 general jurisprudence. Like in any other branch,
24 like in medical school, he should study a few
25 years all medical subjects and then for heart,

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2 children, eyes, specialized after that. It means
3 everyone who is specialized in the law of
4 transactions, he should be -- I mean should study,
5 should have been qualified for general Islamic
6 jurisprudence.

7 Q. Consistent with this provision,
8 assuming the Board of Directors was doing its job,
9 it must have concluded that Dr. Qaradaghi and
10 Nashmi were specialized in Islamic jurisprudence
11 in general, correct?

12 A. Yes.

13 Q. And you don't have any understanding
14 of what the process is within the Board of
15 Directors for making that assessment?

16 A. I don't know.

17 Q. Do you think it is reasonable to
18 expect that people who work at Dubai Islamic Bank
19 will look up to the members of the Shariah Board
20 as prominent scholars?

21 A. The employees?

22 Q. Sure, the employees, the managers?

23 A. No, they should not -- they should
24 not be scholars.

25 Q. I am sorry, I am not asking whether

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2 the employees or management should be scholars.
3 I am asking whether you think it is reasonable to
4 expect that the employees and managers will look
5 up to the members of the Shariah Board as
6 prominent scholars?

7 A. Yes.

8 Q. And the views of the members of the
9 Shariah Board are likely to inform the employees
10 and officials of the Bank on Islamic teaching?

11 A. No. Their role is to give shariah
12 opinions on the cases, agreements submitted to the
13 Shariah Board, but they are not directly or
14 permanently to educate or to instruct the
15 employees of the Bank, who are maybe 6,000 or
16 something like that, not to issue any instructions
17 for the individual employees. They have, as
18 a matter of fact, no direct relation between
19 Shariah Board and the individuals working as
20 employees of the Bank.

21 Q. But the more basic, I guess, issue
22 is does Dubai Islamic Bank promote the members of
23 the Shariah Board as distinguished scholars?

24 A. Yes.

25 Q. Do you think that the employees and

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2 officials of the Bank are aware that those
3 individual are being promoted as distinguished
4 Islamic scholars?

5 A. Not all of them. Some employees of
6 the bank, they didn't know even the names of the
7 members of the Shariah Board.

8 Q. Just to circle back on a little
9 minor point, I would just like to confirm, you
10 have had the opportunity to read in connection
11 with your preparation for your testimony, some of
12 the proclamations that were written by or
13 allegedly written by Qaradaghi and Nashmi?

14 A. Again?

15 Q. I just want to confirm, in
16 connection with your preparation for your
17 testimony, did you have a chance to read some of
18 the proclamations advocating violence that were
19 attributed to Qaradaghi and Nashmi?

20 A. Yes.

21 Q. You spoke during your questioning by
22 Mr. Cottreau a bit about your interactions with
23 Saeed Lootah. Do you recall that?

24 A. Yes.

25 Q. Am I correct that you testified that

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2 you never had any one on one interactions with
3 Saeed Lootah?

4 A. Yes, you can confirm.

5 Q. To the extent that you had any
6 interactions with him, was it always in a group
7 setting?

8 A. Yes.

9 Q. Were those group settings typically
10 surrounding some sort of business meeting, or
11 something of that nature?

12 A. Yes, discussing Islamic issues,
13 Islamic finance transactions. He is a customer of
14 the Dubai Islamic Bank himself, and comes from
15 time to time, but he has no relation with the
16 Shariah Board. I mean no direct contact.

17 Q. So the nature of the meetings you
18 were at, where Saeed Lootah was also present, were
19 not political in nature?

20 A. No.

21 Q. Is it fair to say that you don't
22 have a close personal relationship with Saeed
23 Lootah?

24 A. No, I don't have a personal
25 relationship, yes.

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2 Q. So you don't really know anything
3 about his political views, do you?
4 A. No, I don't know.
5 Q. Given the nature of the environment
6 in which you have interacted with him, and the
7 fact that it was always in the context of business
8 meetings, it is not surprising that he didn't make
9 any declarations during those meetings on
10 political issues?
11 A. No, I didn't know.
12 Q. But given the kinds of meetings
13 where you saw him, you wouldn't expect him to have
14 made any statements on political issues?
15 A. No, I didn't expect such a person to
16 deal with politics at all. He is a very simple
17 man.
18 Q. I believe you also testified, during
19 questioning by Mr. Cottreau, that you don't recall
20 ever having heard any employees of the bank
21 advocate that the bank should help Al Qaeda or help
22 terrorists, correct?
23 A. Correct.
24 Q. A second ago I believe you told me
25 that there are nearly 6,000 employees at the bank?

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2 A. Again?
3 Q. Am I correct that you testified
4 a moment ago that there are nearly 6,000 employees
5 of the bank?
6 A. No, this is approximately, just
7 I said as an example. For example. I didn't know
8 how many employees of the bank now.
9 Q. You don't know how many employees?
10 A. No, I don't know.
11 Q. There are quite a large number?
12 A. Quite a large number.
13 Q. Did you also tell me a moment ago
14 that the Shariah Board has essentially no
15 interaction with the employees of the bank?
16 A. Yes.
17 Q. So it is really not surprising that
18 you would not have had conversations with
19 employees of the bank on political matters, right?
20 A. Yes.
21 Q. There is no way for you to know for
22 certain whether anyone at Dubai Islamic Bank
23 working there between 1995 and 2001 knew Osama Bin
24 Laden, is there?
25 A. Again?

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2 Q. There is no way for you to know for
3 certain whether or not someone working at Dubai
4 Islamic Bank in the years before the September 11
5 attacks might have known Osama Bin Laden?
6 A. No.
7 Q. There is no way for you to know for
8 certain whether there might have been someone
9 working at Dubai Islamic Bank in the years before
10 the September 11 attacks who supported Osama Bin
11 Laden?
12 A. No.
13 Q. We have spoken a number of times
14 about the 1999 New York Times article that was
15 marked as Exhibit 11 for your testimony. Do you
16 recall that article?
17 A. Yes.
18 Q. As I understand it, you testified
19 that you did not see that article contemporaneous
20 with its publication in 1999, correct?
21 A. Yes, I have not seen it.
22 Q. And you don't recall having seen
23 that article at any point before your preparation
24 for testifying in this case?
25 A. Correct.

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2 Q. And you don't recall having ever
3 received, prior to your preparations for your
4 testimony in this case, the information that was
5 contained in that article, correct?
6 A. Yes.
7 Q. But I believe you said that if you
8 had been aware of that information, you would have
9 demanded that the bank take steps to defend
10 itself, correct?
11 A. Yes, I would have asked the
12 management and especially the legal department to
13 investigate and to take action, not only within
14 the bank but also to inform the Government.
15 Q. And would you have done that because
16 the accusations in that article were a pretty big
17 deal?
18 A. Again?
19 Q. Would you have taken those steps
20 because the allegations in that 1999 New York
21 Times article are a pretty big deal?
22 A. Had I known, had I known, I would
23 have done it, but it never came to my notice, even
24 this publication.
25 Q. To the extent that the management

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2 did know about the article at the time it was
3 published, would you have expected them to take
4 very serious action?

5 A. Of course, for sure.

6 Q. Would you have expected the Board of
7 Directors to be directly involved in ensuring
8 there was an adequate investigation?

9 A. I am sure about that.

10 Q. And would you have expected the
11 Executive Committee to have been actively involved
12 in investigating the information?

13 A. I didn't know.

14 Q. No, would you have expected --

15 A. I mean, the Executive Committee or
16 the Board of Directors, I am not sure about the
17 jurisdiction between both of them, who will take
18 action.

19 Q. But someone in the --

20 A. Someone should take action.

21 Q. So someone in the senior management,
22 you agree, should have taken very serious action?

23 A. Very serious action, and otherwise,
24 if there is no action taken by the concerned body,
25 I would invite the General Assembly of the

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2 Shareholders. This was within my power.

3 Q. To the extent the management knew
4 about this reporting, do you think it is an issue
5 that they should have reported to the General
6 Assembly, and to have reported their findings?

7 A. I would have called the General
8 Assembly if I report such cases to the management
9 or Board of Directors, and the Board is not taking
10 action.

11 Q. I am asking a bit of a different
12 question. To the extent the management of Dubai
13 Islamic Bank did in fact know about the 1999 New
14 York Times article, do you believe the management
15 should have informed the General Assembly about
16 that?

17 A. Yes, I believe.

18 Q. Is there an annual meeting of the
19 General Assembly?

20 A. Yes.

21 Q. So would you have expected the
22 management of Dubai Islamic Bank to have discussed
23 that issue, the New York Times article, at the
24 annual meeting?

25 A. No, I didn't know.

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2 Q. No, would you have expected them to
3 do it?

4 A. Yes, I expected.

5 Q. Would you have expected -- again, to
6 the extent the management of Dubai Islamic Bank
7 knew about the 1999 New York Times article, would
8 you have expected them to have discussed it at
9 meetings of the Board of Directors?

10 A. I assume that. I assume.

11 Q. And would you expect --

12 A. But I am unsure. I expect.

13 Q. Would you expect their discussions
14 to have been reflected in any minutes of the
15 meeting of the Board of Directors?

16 A. I didn't know.

17 Q. Let's talk just for a moment about
18 Abdullah Azzam. Do you recall speaking about
19 Abdullah Azzam?

20 A. Yes.

21 Q. If I remember correctly, you first
22 met Abdullah Azzam when you were working at the
23 King Abdul Aziz University in Mecca, and he was at
24 that time serving as a lecturer at the university.
25 Is that right?

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1 DR. HUSSEIN HAMID HASSAN
2 A. No. I first met Abdullah Azzam when
3 I was Vice Chancellor of the International Islamic
4 University, and he was seconded, deputed to this
5 university from King Abdul Aziz University.
6 Before that I don't know Abdullah Azzam.

7 Q. Do you happen to know whether the
8 two of you overlapped at all at King Abdul Aziz
9 University, even though you may not have known
10 him?

11 A. No, I have never asked.

12 Q. Do you remember the approximate year
13 when Abdullah Azzam came to the International
14 Islamic University in Islamabad?

15 A. I don't remember exactly, but
16 I guess something like 85/86. 85/86.

17 Q. And he was sent to the International
18 Islamic University of Islamabad by the King Abdul
19 Aziz University?

20 A. Yes, seconded by Abdul Aziz
21 University, paid by Abdul Aziz University.

22 Q. So they also paid him --

23 A. Yes.

24 Q. What kind of interactions did you
25 have with Azzam while he was at the International

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2 Islamic University in Islamabad?

3 A. You know that the university has
4 different faculties. Each faculty has a Dean, and
5 Vice Dean. When we receive deputed teachers from
6 foreign universities helping this university, the
7 direct relation is between the teachers and the
8 Dean of the faculty. Sometimes I used to visit
9 the faculty. The Dean used to bring the teachers
10 in his room, in his office, and introduce them to
11 me, because otherwise I didn't know this teacher
12 is coming from some foreign universities,
13 Egyptian, Jordanians, Saudis, Lebanese. I came to
14 know them, just "This is Mr. so and so, this is
15 Dr. Abdullah Azzam." I have no time, no direct
16 relation, nothing with my teachers, they are many,
17 and I am not to deal directly with every one of
18 them.

19 Q. You were in a superior position at
20 the International Islamic University of Islamabad
21 at the time?

22 A. Yes, I was Vice Chancellor, and the
23 President of Pakistan was the Chancellor. I was
24 given the title after that as President, instead
25 of Vice Chancellor.

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2 University. How he dare to attribute to me
3 something while I am not in a position to read
4 articles or books of the teachers, how many
5 teachers, and to approve or disapprove? I mean
6 I don't think that -- maybe I don't even -- this
7 is not my name.

8 Q. You think that perhaps the reference
9 is to someone else?

10 A. Yes. I doubt -- I don't believe.
11 I don't know anything. But I think this is
12 another name maybe. But anyhow I haven't given my
13 consent. He has not shown me any article, any
14 book, asking my endorsement to read and endorse
15 his views.

16 Q. Were you considered a distinguished
17 Islamic scholar in that time period?

18 A. No, even less than normal.

19 Q. You were not considered an
20 accomplished scholar at that time period?

21 A. Yes.

22 Q. You were?

23 A. Yes, I was.

24 Q. Were there any other prominent,
25 accomplished Islamic scholars who shared the same

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2 Q. You have testified that Azzam never
3 gave you a copy of his book, or it is sometimes
4 referred to as a fatwa "Defense of Muslim Lands".
5 Is that right?

6 A. Never.

7 Q. And you also testified that he did
8 not show it to you back in that time period when
9 you were working together at any point, correct?

10 A. Correct.

11 Q. And you have testified that you did
12 not approve it, correct?

13 A. Correct.

14 Q. Can you think of any reason why
15 Azzam would have included a statement in that book
16 that he had shown it to a scholar named
17 Dr. Hussein Hamid Hassan, and that Dr. Hussein
18 Hamid Hassan had agreed with it?

19 A. This is very strange. I didn't know
20 exactly why someone is saying this. I don't know
21 if it is true. But for me he has never shown me
22 or got my approval for his book or his articles or
23 his fatwa, and I doubt if this is my correct
24 spelling name. Maybe it is someone with my name,
25 because at that time I am the President of the

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2 name as yours?

3 A. In International Islamic University,
4 no.

5 Q. Or someone that you were aware of
6 working in the field of Islamic study during that
7 period?

8 A. No, I didn't know.

9 Q. Are you aware of any prominent
10 Islamic scholars who were working in the field
11 during that time period who had a name that is
12 similar to yours?

13 A. No.

14 Q. We have marked as an exhibit a copy
15 of Dr. Azzam's book and an English publication of
16 the book. Do you recall that?

17 A. Yes.

18 Q. I think you questioned whether or
19 not the reference in that English version was the
20 same name as your name, correct?

21 A. No, English, no. Different. In
22 English version, it was written H-I-S-S-E-M, and
23 "Hassan", instead of "HASSAN", it is HI. I mean
24 the spelling. It is not my name in English like
25 that spelling.

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1 DR. HUSSEIN HAMID HASSAN
2 Q. So the English version that we
3 marked as an exhibit doesn't include a correct
4 English spelling of your name, correct?
5 A. No.
6 Q. Have you ever had a chance to see
7 the Arabic version of Azzam's book "Defense of
8 Muslim Lands"?
9 A. Before preparation, I haven't seen
10 it, but I saw it in this preparation.
11 Q. Within the Arabic version, do you
12 see a name identical to yours?
13 A. This spelling is correct, but three
14 names. We used to have four names, Hussein Hamid
15 Saeed Hassan. Hassan is a family name. My name
16 usually we say Hussein Hamid Saeed Hassan. It is
17 written Hussein Hamid Hassan, but it is correct
18 spelling in Arabic.
19 Q. Do you happen to know whether Azzam
20 came to achieve some notoriety?
21 A. Again?
22 Q. Do you happen to know whether Azzam
23 went on to become a somewhat infamous figure?
24 A. Again, the question, please?
25 Q. Do you happen to know whether Azzam

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2 went on to become a prominent and well known
3 figure?
4 A. No, I don't know.
5 Q. Do you know whether Azzam had
6 a prominent role in the so-called Jihad in
7 Afghanistan in that time period?
8 A. No, I don't know.
9 Q. Have you ever, from the media or any
10 place else, heard that Azzam had worked with Bin
11 Laden during that time period?
12 A. I didn't know at that time.
13 Q. Did you at some point come to learn
14 that?
15 A. Yes, after he was killed. I came to
16 know from media that he has a role with Jihad in
17 Afghanistan, because the media gave reasons why he
18 was bombed, he was killed, because he has a role
19 in the Jihad, but when he was working with me in
20 Islamabad, I didn't have any such information.
21 Q. During that time period, were you
22 aware of any recruiting activities being conducted
23 at the International Islamic University in
24 Islamabad, to try to bring young men to fight in
25 Afghanistan?

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2 A. No.
3 Q. Did you at any point receive
4 information indicating that Azzam was in many ways
5 the inspiration for what Bin Laden did?
6 A. No.
7 Q. I would like to just quickly shift
8 to another subject, just to clarify some points.
9 A. Okay.
10 Q. Mr. Cottreau, during your testimony
11 yesterday, asked you some questions about the
12 compensation you receive for serving on Dubai
13 Islamic Bank's Shariah Board.
14 A. Yes.
15 Q. I believe you testified that back in
16 the period around 1998 you would receive about
17 \$1,000 for each meeting of the Shariah Board that
18 you participated in. Correct?
19 A. Yes, meeting plus the preparations
20 of the documents before the meeting, because we
21 used to send documents to the members of the
22 Shariah Board 15 days before meeting. They are to
23 read it, to correct it, to write their
24 observations, and then, when we meet, they are all
25 prepared to discuss it and to get shariah opinion.

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1 DR. HUSSEIN HAMID HASSAN
2 Q. So during that 1998 time period, you
3 would have received \$1,000 in compensation for
4 both your preparation for a meeting and the
5 attendance at that individual meeting, correct?
6 MR. COTTREAU: Objection,
7 mischaracterizes the testimony.
8 A. Correct.
9 Q. Did you also receive, in addition to
10 the compensation for the individual meetings, an
11 annual payment for being on the Shariah Board?
12 A. Yes.
13 Q. What was the amount of that annual
14 payment?
15 A. Yes.
16 Q. No, what was the amount of that
17 annual payment, back in 1998?
18 A. \$10,000.
19 Q. And now, today, you are still
20 serving on the Dubai Islamic Bank Shariah Board,
21 correct?
22 A. Correct.
23 Q. Do you continue to receive an annual
24 payment for serving on the Shariah Board?
25 A. Yes.

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2 Q. What is the amount of the annual
3 payment today?

4 A. 30,000.

5 Q. Do you consider to receive payments
6 for meetings of the Shariah Board?

7 A. Yes.

8 Q. And today, how much do you receive
9 for each meeting of the Shariah Board?

10 A. \$2,000.

11 Q. And approximately how many meetings
12 of the Shariah Board are there a year now?

13 A. Now, almost monthly.

14 Q. So the total amount approximately
15 that you receive at this time for annual work on
16 the Shariah Board would include the \$30,000 annual
17 payment and \$2,000 for each of about 12 meetings,
18 right?

19 A. Yes.

20 Q. So it would come out to somewhere
21 around \$55,000?

22 A. Yes, calculating like that. If
23 sometimes it is not regular meetings, maybe not
24 necessarily every month, maybe summer period maybe
25 we don't have monthly, maybe every two or three

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2 months, in summer, because the bank work is very
3 small and employees take vacations, but almost
4 like that, maybe less/more, almost like that.

5 Q. And it is not a full-time job,
6 correct?

7 A. Not a full-time job and not
8 part-time job. It is only to attend a meeting.

9 Q. About how many hours a year do you
10 spend these days in connection with your work for
11 Dubai Islamic Bank Shariah Board?

12 A. A meeting takes from 4 to 5 hours
13 for the meeting itself. Preparation, it depends
14 on the documents. Sometimes you have 30/40
15 documents, contracts. One transaction sometimes
16 for sukuk you have 13 documents. Maybe you spend
17 40 hours, sometimes 60 hours. It depends on the
18 quantum of the work of the agenda.

19 Q. Do you currently serve on Shariah
20 Boards of other banks, financial institutions or
21 insurance companies?

22 A. Yes, insurance company, yes, I do.

23 Q. Do you remember how many Shariah
24 Boards you are currently serving?

25 A. At one time it may be something

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2 maybe like 20/25, it happened sometimes. But
3 sometimes I am Chairman of a Shariah Board,
4 I leave it, and sometimes I am appointed as
5 Chairman for a new bank. For the time maybe
6 I have served as a Chairman of the Shariah Board
7 for more than this, but I remember at one time
8 I may be serving between maybe 20 to 25 at one
9 time.

10 Q. Do you know how many you are
11 currently sitting on today?

12 A. Yes, I can just remember -- I mean,
13 I don't remember at that moment.

14 Q. You can approximate?

15 A. Yes, approximate. 14, almost.
16 I could remember, now I counted, I remember now.
17 I can, yes, I can say 14. I can say what are
18 these 14 nowadays.

19 Q. Do you receive compensation from all
20 14 of those entities for your service as a member
21 of the Shariah Board?

22 A. Yes.

23 Q. So the total amount of compensation
24 you receive in a year for working in the field of
25 shariah finance includes the compensation from all

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2 14 of those organizations?

3 A. I can't calculate now, but most of
4 these organizations the compensation is more or
5 less very little, not like the Dubai Islamic Bank.
6 Dubai Islamic Bank is a leading bank, it has many
7 branches. The work is a lot of work. But the
8 other banks are small banks, and some other
9 financial institutions, small insurance companies,
10 and their payment is nominal.

11 Q. You testified during questioning by
12 Mr. Cottreau that you were very honored to have
13 received an award that recognized you as one of
14 the fathers of Islamic finance. Do you remember
15 that?

16 A. Yes.

17 Q. And you have worked in this field
18 for much of your professional life, correct?

19 A. Yes.

20 Q. Would it be fair to say that you
21 feel very honored to have seen the Islamic banking
22 and financial industry grow while you have been
23 working in that field?

24 A. Yes.

25 Q. Do you have a particular affection

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2 for Dubai Islamic Bank, given that it was the
3 first Islamic finance institution to operate
4 effectively?

5 A. This is true.

6 Q. I take it it is fair to say that you
7 would not want to see anything happen to Dubai
8 Islamic Bank that would cause it substantial harm
9 or imperil the bank?

10 A. Correct.

11 Q. I think that my colleague, Mr.
12 Haeefe, has a few questions for you, as well, and
13 I am going to let him go.

14 A. Welcome.

15 MR. HAEFELE: Why don't we take a few
16 minutes and switch microphones and we will come
17 back.

18 THE VIDEOGRAPHER: I will change the
19 tape now, yes. End of volume one in volume three
20 of the deposition of Dr. Hassan. Going off the
21 record at 10:31.

22 (A short break)

23 THE VIDEOGRAPHER: This is the beginning
24 of DVD one in volume 3 of the deposition of
25 Dr. Hussein Hamid Hassan. Back on the record at

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2 11:45.

3 EXAMINATION BY MR. HAEFELE:

4 MR. HAEFELE: Good morning, Dr. Hassan.

5 A. Good morning.

6 Q. My name is Robert Haeefe, also one
7 of the lawyers representing the plaintiff in the
8 case. I just have a handful of questions and then
9 we should be finished for the day, unless
10 Mr. Cottreau has some questions. Can you hear me
11 okay if I talk like this.

12 A. Just --

13 Q. A little louder?

14 A. Yes.

15 Q. I am a soft-talker, I apologize.

16 Dr. Hassan, have you in connection with your time
17 preparing for today's deposition and appearing today, have
18 you received compensation or have you received a commitment
19 for compensation for that time and your trip here?

20 A. This time?

21 Q. Yes.

22 A. I have not until now.

23 Q. Pardon me?

24 A. I have not received.

25 Q. Have you received a commitment to be

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2 compensated for it?

3 A. No, but usually the system of the
4 bank, if I am traveling to come to another place,
5 I am compensated, tickets, hotel, and some daily
6 allowance. Usually the system of bank is like
7 that. But I am not promised, but the system is
8 like that. I understand that this may happen.

9 Q. In connection with your work on this
10 case, have you been asked to prepare for DIB or
11 for the counsel for DIB a written report?

12 A. No.

13 Q. I want to make sure I understand.
14 You have not prepared a written report at all,
15 either for DIB or for its counsel in connection
16 with your opinions that you have expressed today
17 or yesterday?

18 A. I have not written.

19 Q. Have you ever prepared a written
20 report in connection with any litigation wherein
21 you have offered your opinions as an expert?

22 A. Again?

23 Q. Have you ever prepared in connection
24 with any litigation a report wherein you offered
25 your opinions as an expert?

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2 A. I didn't get it.

3 Q. Have you ever been asked to write
4 a report giving your opinions as an expert in any
5 litigation?

6 A. Yes. I am a lawyer. I am lawyer in
7 my country.

8 Q. I don't mean acting as a lawyer, but
9 have you ever testified as a witness, as an expert
10 witness?

11 A. No. No.

12 Q. Just to clarify, in any court in the
13 United States, have you ever testified or offered
14 an opinion in a report or in deposition testimony,
15 or in a trial, expert testimony?

16 A. No.

17 Q. I take it from your testimony
18 a moment ago where you -- it has been the bank's
19 practice to provide compensation for you for trips
20 such as this, you have not provided Mr. Cottreau
21 or anybody a statement as to what you anticipate
22 getting paid for your time here or in preparation,
23 correct?

24 A. Again, the question?

25 Q. Have you provided a statement of the

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2 compensation that you have received or that you
3 anticipate receiving with regard to your testimony
4 and your time in preparation?

5 A. No, I have not received any
6 statement, but as I have said, I understand that
7 the system in the bank, if I am sent to such
8 mission, that the bank is paying for according to
9 the rules and regulations of the bank.

10 Q. In connection with this case, and
11 your testimony over the past few days, do you have
12 an understanding as to whether or not counsel for
13 DIB knew of the opinions you were testifying about
14 before the deposition?

15 A. No.

16 Q. Did you have to spend time in
17 preparation with counsel for DIB before your
18 testimony today?

19 A. Yes, I did.

20 Q. When did that preparation period
21 start?

22 A. A few days back.

23 Q. Okay. You were previously scheduled
24 to testify several months ago. Do you recall
25 that?

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2 A. Again?

3 Q. There was some dialogue between
4 counsel for the plaintiffs and Mr. Cottreau,
5 wherein there was some discussion about having
6 your testimony a few months ago. Were you aware
7 of that?

8 A. Again, the question, please?

9 Q. All right. It is now August 1, 2
10 and 3, or the past three days we have been here in
11 deposition.

12 A. Yes.

13 Q. Were you aware of the fact that this
14 deposition that has happened over the past few
15 days was scheduled to take place several months
16 ago and then got adjourned?

17 A. I don't remember exactly seven
18 months or --

19 Q. No, several, not seven?

20 A. Several?

21 Q. A few months ago?

22 A. Yes, yes. I was informed at least
23 to prepare myself, I mean to meet my time schedule
24 and to be ready, and they took my opinion if I can
25 free myself to come here.

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2 Q. What did you do to prepare yourself
3 during that time period?

4 A. Just to free my schedule, because
5 I am busy. I have my own work. Also I am
6 somewhat taking medication. I am making dialysis,
7 three times a week I should go to the hospital,
8 make dialysis, and I should arrange with the
9 hospital in London. Before I come, I should find
10 a place to make dialysis. Then I am in Cromwell
11 Hospital. I go three times a week, after I finish
12 here, I go directly to the hospital to make
13 dialysis, and this needs arrangement. Sometimes
14 I ask the Cromwell Hospital, they may tell me "We
15 can't book you before that time". They are maybe
16 busy. They can tell me like that. Then I should
17 tell them some time before.

18 Q. Did you do anything else to prepare
19 back several months ago?

20 A. No, I didn't.

21 Q. Do you do any reading? Did you read
22 any documents?

23 A. No, nothing. I was just waiting for
24 the question to be asked and to answer it.

25 Q. If counsel for DIB had asked you to

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2 commit your opinions to writing in a written and
3 signed report months ago, could you have done
4 that?

5 A. No.

6 Q. Why is that?

7 A. If you just again repeat the
8 question, just to get ...

9 Q. Sure. If the lawyers for Dubai
10 Islamic Bank had asked you to commit your opinions
11 in writing, could you have done that?

12 A. No, I am not under any obligation to
13 give my opinions just in vague -- just for some
14 lawyer to come to me telling me "What do you think
15 about this, about that", no. My opinions are for
16 me, I am not to give my opinions to anybody,
17 unless I accept to be a witness, and then on the
18 spot I give my opinions.

19 Q. Would you have been able to do it?

20 A. I mean now I am giving my opinions.

21 Q. Would you have been capable of
22 writing your opinions down?

23 A. Again?

24 Q. Would you have been capable of
25 writing your opinions down?

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A. What do you mean by "capable"?

Q. What I hear you saying to me is you would have been unwilling to do it. What I am asking you is would you have had the ability to do it?

MR. COTTREAU: Objection, mischaracterizes prior testimony.

A. I believe the question -- just to put it in this form -- I said that if the counsel came to me and asked me "Write your opinions on such, such, such", and I have never done it and I don't allow anyone to come to me just to tell me "Give your opinions in writing." What for? Why do I give my opinions? Why? I would have never done it at all.

Q. During the course of the deposition over the past few days you have testified about the nature of Islam, correct?

A. Yes.

Q. And could you have written your opinions on that issue in a report?

A. To whom?

Q. If the bank or if the attorneys for the bank had asked you to do that, could you have

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done that?

A. If I am asked for a conference, the arrangers of the conference, they ask me to write a paper, I may accept, I may reject, but yes, many times I wrote a paper about many issues given to me by the arranger of the conferences. If I am asked in a case where I am a lawyer, then I write my opinions. But I am not a volunteer for anyone to come to me and to tell me "Write your opinion on this issue or that issue". This never happened, and I would never allow anyone to come to me to open my heart and to write something, volunteer to him. Why should I do? No.

Q. You have come here at the request of Dubai Islamic Bank, correct?

A. Yes.

Q. And you have sat with us over the course of three days, and in response to some questions you have given your opinions, correct?

A. If I am asked, I am giving.

Q. And if someone had asked you to give those opinions, as opposed to in a deposition like that, just to write them down, your response to the answers, could you do that? Are you capable

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of doing that?

A. Again the question, please?

MR. COTTREAU: Dr. Hassan, if you could please pause after his questions, that would give me an opportunity to object, if I need to.

A. Yes.

MR. COTTREAU: I would just suggest maybe you could speak up a little. I think he is having difficulty understanding long and quieter questions.

A. Thank you.

MR. HAEFELE: Over the past few days you have sat with us and given your opinions orally?

A. Yes.

Q. If someone had asked you to do that in writing, for example, if the bank had asked you to do that in writing, could you have done that?

A. I could not understand -- now in deposition, I accept to come as a witness. And I am now -- if I am asked, I am giving my testimony, and if you ask me "Please write it down with your handwriting", I question why should I write it? It is recorded. You can record it for yourself. But it is not to give -- to write

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in my handwriting, and to sign it -- I have never seen such a thing in a deposition, that the witness should write for himself and sign for himself. It is for you to write, to register. I allow to record, I allow to write, but not -- if you ask me, I will reject. I will say no, I am not writing.

Q. Okay. Before the time period over the past two days before this deposition, were you asked at any point by either the bank or by the bank's counsel to provide a complete list of the data, the information that you considered in order to form the opinions that you have expressed over the past few days?

MR. COTTREAU: I am going to object to the extent that it calls for the revelation of privileged information. Mr. Haefele, I have given you a lot of latitude, you have asked a lot of silly questions. I am not going to allow you to start asking the witness hypotheticals about what he would say to his lawyer or what in fact he did say to his lawyer, as a bank employee. So I am going to instruct the witness not to answer the question.

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 2 Q. Do you have a list of the data that
 3 you considered to form your opinions that you have
 4 expressed over the past few days?
 5 A. Again?
 6 Q. Do you have a list of the
 7 information that you have considered to form the
 8 opinions that you have expressed over the past few
 9 days?
 10 A. I could not get the question.
 11 Q. Sure. Do you possess --
 12 THE VIDEOGRAPHER: Sorry, he was
 13 blocking his microphone. It was blocking the
 14 sound.
 15 MR. HAEFELE: Who is.
 16 THE VIDEOGRAPHER: The attorney. It is
 17 all right.
 18 MR. HAEFELE: Do you have a list of
 19 information that you have considered in order to
 20 form the opinions that you have explained to us
 21 over the past few days?
 22 MR. COTTREAU: Object to the extent it
 23 calls for revelation of privileged information.
 24 I am not going to allow questions that ask the
 25 witness what documents the attorneys may have

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1 DR. HUSSEIN HAMID HASSAN
 2 at 11:02.
 3 (Mr. Cottreau and the witness left the room.)
 4 MR. HAEFELE: For the record, tell Steve
 5 to come back in. I want to put on the record --
 6 I only have a few more questions.
 7 MR. MORILLO: He just went to the
 8 bathroom.
 9 MR. HAEFELE: He is not in the bathroom.
 10 He went the other way.
 11 MR. MORILLO: I'm not chasing him. You
 12 can make your record.
 13 MR. HAEFELE: I am making my record
 14 right now. We are still on the record. I have
 15 not gone off the record. I am objecting to the
 16 witness leaving the room.
 17 THE VIDEOGRAPHER: Sorry, I thought you
 18 said okay, that I should have gone off.
 19 MR. HAEFELE: That's okay.
 20 (A short break)
 21 THE VIDEOGRAPHER: Back on the record at
 22 11:07.
 23 MR. COTTREAU: I am going to note for
 24 the record, I have taken a look at the record
 25 after I left the room to use the restroom. There

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 2 shown him in connection with this deposition.
 3 Beyond that, I will allow the witness to answer.
 4 A. I haven't prepared any list of any
 5 information. As you see now, I am not reading
 6 from a list. I don't expect -- to prepare what?
 7 I cannot know what question you will raise. Then
 8 how will I know it in advance. Only Allah knows
 9 what you will ask me. Then to prepare -- how to
 10 prepare it? To prepare it, it is not practical.
 11 That is why on my oath I swear to say the truth.
 12 This is in my heart, in my brains. I am giving
 13 you the answer, the truth from my brain from my
 14 heart directly. Since I could not expect any
 15 question, then I can't prepare any material for
 16 this deposition. But I am ready. I am ready,
 17 willing, happy to receive any questions of any
 18 kind for any time to answer, for the sake of the
 19 truth.
 20 MR. COTTREAU: Can we take a quick
 21 break?
 22 MR. HAEFELE: Not yet. I just have
 23 a few more minutes.
 24 MR. COTTREAU: Just a very quick break?
 25 THE VIDEOGRAPHER: Going off the record

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1 DR. HUSSEIN HAMID HASSAN
 2 was a statement put on the record that I was not
 3 in the restroom. There are two restrooms on this
 4 floor. I can only assume counsel in good faith
 5 did not check both, but I am going to leave that
 6 for them to explain.
 7 MR. CARTER: My point was that there was
 8 no reason to leave the room.
 9 MR. COTTREAU: I had an exigency that
 10 required me to leave the room.
 11 MR. HAEFELE: Thank you for your time.
 12 I appreciate you coming to London to meet with us.
 13 A. Please, loud?
 14 MR. HAEFELE: I am explaining to you
 15 that I am appreciative of you spending the time
 16 over the past few days with us and that I am done
 17 asking you questions. Thank you.
 18 THE VIDEOGRAPHER: This is the end of
 19 DVD two, volume three, in the deposition of
 20 Dr. Hussein Hamid Hassan. We are going off the
 21 record at 11:08.
 22
 23
 24
 25

Signed:
Name: HUSSEIN HAMID HASSAN
Date:

I, AILSA WILLIAMS, an Accredited LiveNote Reporter, hereby certify that HUSSEIN HAMID HASSAN was duly sworn, that I took the Stenograph notes of the foregoing deposition and that the transcript thereof is a true and accurate record transcribed to the best of my skill and ability. I further certify that I am neither counsel for, related to, nor employed by any of the parties to the action in which the deposition was taken, and that I am not a relative or employee of any attorney or counsel employed by the parties hereto, nor financially or otherwise interested in the outcome of the action.

Signed:
 AILSA WILLIAMS
 Dated: August 15, 2017

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